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THE CONFESSION OF THE FAITH, AND *DOCTRINE BELIEV*-ed and professed by the Pro-*testants of Scotland*, exhibi-ted to the Estates of the first Parlia-*ment of King James the sixt: Holden* at *Edinburgh*, the 25 day of December, 1568. *and authorized there.*

bee preached through the whole world, for a witnes unto all nations, *and then shall the end* com.

Matth. 24. 14. *And this gospell of the kingdome shall*

Edinburgh, Printed by *George Anderson*, 1638.

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THE CONFESSION

of the Faith and Doctrine, believed *and professed by the Protestants of* Scotland, exhibited to the Estates of the first Parliament of *King James the sixth: Holden at Edinburgh*, the 25. of December, in the *year of God* 1567. *where this Confession* was authorized.

Act 6. Parl. 1. and Act 48. Parl. 6. King James 6. &c.

OUr Soveraigne Lord, with advise of the three Estates, declares these onely persons to bee the true Church within this realme, that professe Christ as he is offered in the Evangel and Sacraments, as they are in this reformed Church publickly administrate, and declares and lay the

Imprint in 2 lines, and dated: Edinb. 4 of Feb. 1639

224 INFORMATION FROM the Estaits of the kingdome of SCOTLAND, to the kingdome of England. [*Edin. J. Bryson*] *Printed in the year of God* 1640. *Calf gt.* 15s

heads and ratified in the year 1567. more particularly do expresse, or that refuse the participation of the holy Sacraments, to be no members of the Church of God within this realme, so long as they keep themselves thus divided.

Matth. Chap. XXIIII. Vers. 14.

And this Gospell of the kingdome shall bee preached through the whole World, for a witnesse unto all nations, and then shall the end come.

Printed at *Edinburgh* by *George Anderson*, 1638.

The Estates of Scotland, with the Inhabitants of the same, professing Christ Jesus, and his holy Euangel; To their naturall Countriemen, and to all other realmes, nations, and professing the same Christ Jesus with them, wish grace, mercie and peace from GOD the Father of our Lord Jesus Christ, with the spirit of righteous iudgement, for Saluation.

LOng haue We thirsted dear Brethren, to haue notified vnto the world, the summe of that doctrine which we professe, and for which we haue sustained infamie and danger. But such hath beene the rage of Sathan against us, and against Christ Jesus his eternall veritie, lately borne amongst us; that to this day no time hath beene granted vnto us, to cleare our consciences, as most gladly we would haue done: for how we haue beene tossed a Whole yeare past, the most part of Europe (as we suppose) do vnderstand. But seeing that of the infinite goodnesse of our God (who neuer suffereth his afflicted vtterly to be confounded) aboue expectation we haue obteined some rest and libertie, wee could not but set forth this treue and plaine confession of faith and doctrine as is proponed vnto vs, and as we believe and professe; partly for satisfaction of our brethren in whose hearts wee doubt not, but haue greefe (yet are we assured) by the deceitfull craftines of such as we haue not learned to flatter, euill and perill for it: partly for repressing of the impudent blasphemers, who boldly damne that which they neither haue heard, nor yet vnderstand. Not that we iudge that the cankred malice of such is able to be cured by this our simple confession: No, we know, that the sweet sauour of the Euangel is, and shall be death to the sons of perdition, but we haue chief respect to our weak and infirme brethren, to whom we would communicate the bottome of our hearts, least that they be troubled, or carried away by diuersitie of rumors, wherby Satan seeketh to deuour vs, to the declining of this our most holy interprise. Protesting, that if any man will reason with vs vpon our Confession, any article or sentence repugning to Gods holy Word, that it would please him of his gentlenesse, and for Christs and charities sake, to admonish vs of the same in write, and we of our honours and fidelitie do promise vnto him satisfaction from the mouth of God, that is, from his holy Scriptures, or else reformation of that which we shall proue to be amisse. For God we take to record in our consciences, that from our hearts we abbor all sects of heresie, and all teachers of prophane doctrine, and that with all humilitie we imbrace the puritie of Christs Euangel, which is the only food of our souls, and therefore so precious vnto vs, that we are determined to suffer the extremitie of worldly danger, rather than that we will suffer our selues to be defrauded of the same: For herof we are most certainly perswaded, that whosoeuer denieth Christ Jesus, or is ashamed of him in the presence of men, shall be denied before the Father, and before his holy angels. And therefore, by the assistance of the Almightie the same our Lord Jesus, we firmly purpose to abide to the end, in the Confession of this our Faith, as by Articles followeth.

1. Of God.

WEE Confesse, & acknowledge one only God, to whom onely wee must cleave, whom onely wee must serve; whom onely wee must worship, and in whom onlie we must put our trust: Who is Eternall, Infinite, Vnmeasurable, Incomprehensible, Omnipotent, Invisible, one in substance, and yet distinct in three persons, the Father, the Son, and the holy Ghost: By whom we confesse and beleeve all things in heaven and earth, aswell visible as invisible, to have beene created, to be reteined in their being, and to be ruled and guided by his inscrutable Providence, to such end, as his Eternall Wisdome, Goodnesse, and Justice hath appointed them, to the manifestation of his own glorie.

Deut. 6.4
1. Cor. 8. 6
Esay. 44. 5 6.
Tim. 1.17
1. Kin. 8.17
2. Chro. 18.
Psal. 139. 7 8.
Gen. 17. 1
1. Tim. 6 15. 16.
Ex. 3. 14. 15
Mat. 28. 19
1. Joh. 5. 7
Gen. 1. 1
He. 11. 3
Act. 17. 28
Pro. 16. 4

2. Of the Creation of man.

WEE Confesse and acknowledge, this our God to have created man, to wit, our first father Adam,

Gen. 1. 26 27. 28. &c.

Adam, to his own Image and Similitude, to whom he gave Wisedome, Lordship, Justice, Free-will, and
Col. 3. 10 cleare knowledge of himselfe, so that in the whole
Eph. 4.24 nature of man, there could be noted no imperfection.
Gen. 3. 6 From which honour and perfection, man and woman
Gen. 2. 17 did both fall: the woman being deceived by the Serpent, and man obeying the voice of the woman, both conspyreing against the Soveraigne Majestie of God; who in expresse words had before threatned death, if they presumed to eat of the forbidden tree.

3. *Of Originall Sinne.*

BY which transgression, commonlie called originall
Psal. 51. 7 sin, was the image of God utterlie defaced in man,
Rom. 5. 10 and he and his posteritie of nature become Enemies
Rom. 7. 5 to God, slaves to Sathan, and servants unto Sin; In so-
2 Ti. 2. 26 much that death everlasting hath had, and shall have
Ep. 2. 1. 2. 3 power and dominion over all that have not beene, are
Rom. 5. 14 21. not, or shall not be regenerated from above, which re-
Rom. 6. 23 generation is wrought by the power of the holy Ghost
Iohn. 3. 5 working in the hearts of the elect of God an assured
Rom. 5. 4 faith in the promise of God, revealed to us in his word,
Phil. 1. 29 by which Faith we apprehend Christ Iesus, with the graces and benefites promised in him.

4. *Of the Revelation of the promise.*

FOR this we constantlie beleeve, that God, after the fearfull and horrible defection of man from
Gen. 3. 9 his obedience, did seeke *Adam* againe, call upon him,
Gen. 3. 15 rebuke his sin, convict him of the same, and in the
Gen. 12. 3 end made unto him a most joyfull promise, to wit,
Gen. 15. 5. 6 that the seed of the woman should break down the Ser-
2 Sam. 7 14. pents head, that is, he should destroy the works of the
Esay. 7. 14 devill. Which promise, as it was repeated, & made more clear

clear from time to time: so was it imbraced with joy, and most constantlie received of all the faithfull, from *Adam* to *Noe*, from *Noe* to *Abraham*, from *Abraham* to *David*, and so forth to the incarnation of Christ Jesus, all (we meane the faithfull Fathers under the Law) did see the joyfull day of Christ Jesus, and did rejoice. Esay. 9. 6 Hag. 2. 6 Ioh. 8. 56

5. *The continuance, increase, and Preservation of the Kirk.*

WE most constantly believe, that *God* preserved, instructed, multiplied, honoured, decored, and from death called to life his Kirk in all ages, from *Adam*, till the comming of Christ Jesus in the flesh. For *Abraham* he called from his Fathers Countrey, him he instructed, his seed he multiplied, the same he marvelously preserved, and more marvelously delivered from the bondage and tyrannie of *Pharaoh*, to them he gave his Lawes, constitutions and ceremonies, them he possessed in the Land of *Canaan*, to them after Judges, and after *Saul*, he gave *David* to be King, to whom he made promise, that of the fruit of his loines should one sit for ever upon his regall seat. To this same people from time to time he sent Prophets, to reduce them to the right way of their *GOD*: from the which oftentimes they declined by idolatry. And albeit that for their stubborne contempt of Justice, he was compelled to give them in the hands of their enemies, as before was threatned by the mouth of *Moses*, in somuch that the holy Citie was destroyed, the Temple burnt with fire, and the whole land left desolate the space of lxx. yeares: Yet of mercy did he reduce them againe to *Jerusalem*, where the Citie and temple were reedified, and they against all temptations and assaults of Sathan did abide, till the Messias come, according to the promise. Ezech. 6 6. 8. 9. &c. Gen. 12. 1 Gen. 13. 1 Exod. 1. 1 Exod. 1. 20 Ioth. 1. 3 and 23. 4. 1 Sa. 10. 1 1 Sa. 16. 13 2 Sa. 7. 12 2 King. 17. 13. 2 King. 17 15. 19. &c. 2 King. 24 3. 4. &c. Deut. 28 36. 48. 2 King. 25 1. &c. Dan. 9. 2 Ezr. 1. &c Hag. 1. 14 Zach. 3. 1.

6. *Of*

6 Of the Incarnation of Christ Jesus.

Gal. 4. 4 Luk. 1. 31 Mat. 1. 18 Mat. 2. 1 Rom. 1. 3 Mat. 1. 23 Ioh. 11. 45 1. Tim. 2. 5

WHen the fulnesse of time came, God sent his Son his eternall Wisedome, the substance of his own glory in this world, who took the nature of man-head of the substance of woman, to wit, of a Virgine, and that by operation of the holy Ghost: And so was borne the just seede of *David*, the Angel of the great counsell of God, the very Messias promised, whom we Confesse and acknowledge *Emmanuel*, very God and very man, two perfite natures united, and joyned in one person. By which our Confession we condemne the damnable and pestilent heresies of *Arrius*, *Marcion*, *Eutyches*, *Nestorius*, and such others, as either did deny the eternitie of his God-head, or the verity of his humaine nature, or confounded them or yet divided them.

7 Why it behooved the Mediator to be very God and very man

Ephes. 1. 3, 4, 5. 6.

WE acknowledge and Confesse, that this most wonderous conjunction betweene the God-head and the manhead in Christ Jesus, did proceed from the eternall and immutable decree of God, from which all our Salvation springs and depends.

8 Election.

Eph. 1. 11 Mat. 25. 34 Ephes. 1 21. 22. Heb. 2. 7. 8 Psal. 22. 11 Heb. 13. 20

FOR that same eternall God and Father, who of meer grace elected us in Christ Jesus his Son, before the foundation of the world was laid, appointed him to be our head, our brother, our Pastor, and great Bishop, of our souls. But becaus that the enimitie between the justice of God and our sins was such, that no flesh by it self could, or might have attained unto God; It behooved that the Son of *GOD* should

descend

descend unto us, and take himselfe a bodie of our bodie, flesh of our flesh, and bone of our bones, and so become the Mediator betweene *GOD* and man, giving power to so many as believe in him to be the sons of *GOD*, as himselfe doeth witnesse, I passe up to my Father, and unto your Father, to my *GOD*, and your *GOD*. By which most holy fraternitie, whatsoever we have lost in *Adam*, is restored unto us againe. And for this cause, are we not affrayed to call *GOD* our Father, not somuch because he hath created us (which we have common with the Reprobate) as for that, that he hath given to us his only Son, to be our brother, and given unto us grace, to acknowledge and imbrace him for our only Mediatour, as before is said. It behooved further the Messias and Redeemer to be very *GOD*, and very man, because he was to underly the punishment due for our transgressions, and to present himselfe in the presence of his Fathers judgement, as in our person, to suffer for our transgression and inobedience, by death to overcome him that was author of death. But because the only Godhead could not suffer death, neither yet could the only manhead overcome the same, he joyned both together in one person, that the imbecillitie of the one should suffer, and be subject to death, (which we had deserved) and the infinite and invincible power of the other, to wit, of the Godhead; should triumph and purchase to us life, libertie and perpetuall victory: And so we confesse, and most undoubtedly believe.

1.Pet.2.24 and 5.4. Psa. 130.3 Psa. 143.3 1 Tim.2.5 Ioh. 1. 12 Joh.20.17 Rom.5.17 18. 19. Rom.8.15 Gal.4.5.6 Act.17.26 Heb. 2.11. 12 1.Pet.3.18 Esay. 53.8 Act. 2.24 1. Ioh. 1. 2 Act.20.28 1.Tim3.16 Iohn.3. 16

9. *Christs Death, Passion and Buriall.*

THat our Lord Jesus offered himselfe a voluntary Sacrifice unto his Father for us, that he suffered contradiction

Hebr. 10 1 &c. 12 Esay.53.5

tradiction of sinners, that he was wounded and plagued for our transgressions, that he being the cleane innocent
Heb. 12.3 Lambe of *GOD*, was damned in the presence of one
Ioh. 1. 26 earthly Judge, that we should be absolved before the
Mat. 26.11 tribunall seat of our *GOD*. That he suffered not only
Deu. 21.23 the cruell death of the crosse (which was accursed by
Mar. 15.12 the sentence of *GOD*) but also that he suffered for a
Gal. 3. 13 season the wrath of his Father, which sinners had de-
Luk. 23 1. 2. served. But yet we avow that he remained the only
Mat. 26 38. welbeloved and blessed Son of his Father, even in the
2 Cor. 5 middest of his anguish and torment, which he suffered in bodie and soule, to make the full satisfaction for the sins of the people. After the which we Confesse and avow, that there remaineth no other Sacrifice for
Heb. 9. 12 sin, which if any affirme, we nothing doubt to avow
Heb. 10. 5 that they are blasphemous against Christs death, and the everlasting purgation and satisfaction, purchased to us by the same.

10. *Resurrection.*

Act. 2. 23 WEE undoubtedly beleive, that in somuch as it
Act. 3. 26 it was impossible, that the dolours of death
Rom. 6. 5 should retcine in bondage the Author of life,
9. that our *Lord Jesus* crucified, dead and buried, who
Act. 2. 24 descended into hell, did rise againe for our Justificati-
Rom 4. 25 on, and destroying of him who was the author of death,
Heb. 2. 14 14. brought life againe to us, that were subject to death,
Mat. 28. 4 and to the bondage of the same. We know that his re-
Mat. 27 25. 53 surrection, was confirmed by the testimonie of his very
Mat. 28. 5 Enemies, by the Resurtection of the dead, whose Se-
Ioh. 20. 27 & 21. 7. pultures did open, and they did rise, and appeared to
Luk. 24 many without the Citie of *Jerusalem*. It was also confirmed by the testimony of his Angels, and by the sen-

ses and

ses and judgements of his Apostles, and of others, who had conversation, and did eat and drink with him, after his resurrection. 41. 42. 43 Ios. 21. 12 13.

11. *Ascension.*

WE nothing doubt, but the self same body, which was borne of the Virgine; was crucified, dead, and buried, and which did rise againe, did ascend into the heavens, for the accomplishment of all things: wherein our names, and for our comfort; he hath received all power in heaven and earth, where he sitteth at the right hand of the father, inaugurate in his kingdome, advocate and only mediator for us. Which glorie, honour, and prerogative, he alone amongst the brethren shall possesse, till that all his enemies be made his footestoole, as that we undoubtedly believe, they shall be in the finall judgement: To the execution whereof we certainly believe, that the same our Lord Jesus shall visibly returne, as that he was seene to ascend. And then we firmely believe, that the time of refreshing and restitution of all things shall come, in somuch that these that from the beginning have suffered violence, injurie, and wrong, for righteousnesse sake, shall inherite that blessed immortalitie promised from the beginning. But contrariwise the stubborne, inobedient, cruell oppressours, filthie persons, Idolaters, and all such sorts of unfaithfull, shall be cast in the dungeon of utter darknes, where the worm shall not die, neither yet their fire shall be extinguished. The remembrance of which day, and of the judgement to be executed in the same, is not only to us a bridle, whereby our carnall lusts are refrained, but also such inestimable comfort, that

Luk. 24. 5. Act. 19. Mat. 28. 6 Mar. 16. 9 Luk. 24. 6 Ioh. 20. 9 Mat. 28. 18 1 Ioh. 2. 1 1 Tim. 2. 5 Psal. 110. 1 Mat. 22. 24 Mar. 12. 36 Luke. 20 42. 43. Act. 1. 1 Act. 3 19 2 Thes. 1 4. 5. 6. 7. 8 Mat. 25. 34 Rev. 21. 27 Esay 66 24. Mar. 25. 41 Mar. 9. 44 46. 48. Mat. 22. 13 2 Pet. 3. 11 2 Cor. 4. 11 Luk. 21. 28 Ioh. 15. 5 &c.

neither may the threatning of worldly Princes, neither yet the fear of temporall death, and present danger, move us to renounce and forsake that blessed societie, which we the members have with our head and only Mediator Christ Jesus, whom we confesse and avow to be the Messias promised, the only head of his Kirk, our just Lawgiver, our only high Priest, Advocate, and Mediator. In which honours and offices, if man or Angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our Soveraigne, and supreme Governour Christ Jesus.

Esay. 7. 14
Eph. 1. 22
Col. 1. 18
Heb. 9. 11. 15
Heb. 10. 21
1 Joh. 2. 1
1 Tim. 2. 5

12. *Faith in the holy Ghost.*

THis our faith and the assurance of the same, proceeds not from flesh and blood, that is to say, from no naturall powers within us, but is the inspiration of the holy Ghost: whom we confesse God equall with the Father, and with his Son, who sanctifieth us, and bringeth us in all veritie by his own operation, without whom we should remaine for ever enemies to God, and ignorant of his Son Christ Jesus. For of nature we are so dead, so blinde, and so perverse, that neither can we feele when we are pricked, see the light when it shines, nor assent to the will of God when it is revieled, except the Spirit of the Lord Jesus quicken that which is dead, remove the darknesse from our mindes; and bow our stubborne hearts to the obedience of his blessed will. And so as We confesse that *GOD* the Father created us, when vve vvere not; as his Son our Lord Jesus redeemed us, when we were enemies to him; so also do we confesse that the holy Ghost doth sanctifie and regenerate us, without all respect of any merite proceeding from us: be it before, or be it after our regeneration. To speak this one thing

Mat. 16. 17
Joh. 14. 26
Joh. 15. 26
Joh. 14. 11
Act. 5. 4
Joh. 19. 13
Col. 2. 13
Ephes. 2. 1
Joh. 9. 39
Revel. 3. 17
Mat. 17. 17
Mar. 9. 19
Luk. 9. 41
Joh. 6. 63
Mica. 7. 8
1 King. 8. 58.
Psa. 100. 3
Rom. 5. 10
John. 3. 5
Titus. 3. 5
Rom. 5. 8

yet

yet in more plaine words, as we willingly spoile our selves of all honour, and glorie of our owne creation and redemption, so do we also of our regeneration and sanctification: for of our selves wee are not sufficient to thinke a good thought; but Hee who hath begun the work in us, is only hee that continueth us in the same, to the praise and glory of his undeserved grace.

Phil. 3. 9
Phil. 1. 6
2 Cor. 3. 5
Eph. 1. 6

13. *The cause of good works.*

SO that the cause of good works we confesse to be not our free will, but the Spirit of the Lord Jesus, who dwelling in our hearts by true faith, bringeth foorth such workes, as GOD hath prepared for us to walk in. For this we must boldly affirm, that blasphemie it is to say, that Christ abideth in the hearts of such, as in whom there is no spirit of sanctification: And therefore we fear not to affirme, that murtherers, oppressours, cruell persecutors, adulterers, whoremongers, filthie persons, idolaters, drunkards, thieves, and all workers of iniquitie, have neither true faith, nor any portion of the Spirit of the Lord Jesus, so long as obstinatly they continue in their wickednesse: For so soone as the Spirit of the Lord Jesus (which Gods elect Children receive by true faith) taketh possession in the heart of any man, so soone doth he regenerate and renew the same man; so that he beginneth to hate that which before he loved, and beginneth to love that which before he hated: And from thence cometh that continuall battell which is betweene the flesh and the Spirit in Gods children; till the flesh and naturall man, according to the owne corruption, lusteth for things pleasant and delectable unto the sens, and grudgeth in adversitie, is lifted up in prosperitie,

Eph. 2. 10
Phil. 2. 13
Ioh. 5. 15
Rom. 8. 9

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and at every moment is prone and readie to offend the Majestie of God. But the Spirit of God, which giveth witnessing to our spirit, that we are the sons of God, maketh us to resist filthie pleasures, and to groane in Gods presence for deliverance from this bondage of corruption. And finally, to triumph over sin, that it reigne not in our mortall bodies. This battell hath not the carnall man, being destitute of Gods Spirit, but doth follow and obey sin with greedinesse, and without repentance, even as the devill, and their corrupt lusts do prick them. But the sons of God, as before is said, doe fight against sin, doe sob and mourne, when they perceive themselves tempted in iniquitie, and if they fall, they rise again with earnest and unfeined repentance, and these things they do not by their own power, but by the power of the Lord Jesus, without whom they were able to doe nothing.

Rom. 8. 16
Rom. 7. 24
Rom. 8. 22
Rom. 6. 12
Eph. 4. 17
18. 19.
2 Tim. 2 26
Joh. 15. 5

15. *What works are reputed good before GOD.*

WE confesse and acknowledge, that God hath given man his holy Law, in which not only are forbidden all such workes as displease and offend his Godly Majestie, but also are commanded all such as please him, and as he hath promised to reward and these works be of two sorts. The one is done to the honour of God the other, to the profite of our neighbours: and both have the reveiled will of God for their assurance. To have one God, to worship and honour him, to call upon him in all our troubles, reverence his holy name, to heare his word, to believe the same, to communicate with his holy Sacraments, are the workes of the first table. To honour

Exod. 20. 3. &c.
Deut. 4. 7 &c.
Luk. 2. 7. 8
Mica. 6. 11

nour father, mother, princes, rulers, and superiour powers: to love them, to support them, yea to obey their charges (not repugning to the commandement of *GOD*) to save the lives of innocents, to represse tyrannie, to defend the oppressed, to keepe our bodies cleane and holy, to live in soberneſſe and temperance, to deale juſtly with all men both in word and dead: and finally, to repreſſe all appetite of our neighbours hurt, are the good works of the ſecond table, which are moſt pleaſing and acceptable unto *GOD*, as as theſe works that are commanded by himſelf. The contrary whereof, is ſin moſt odious, which alwayes diſpleaſeth him, and provoketh him to anger; As not to call upon him alone when we have need, nor to hear his Word with reverence, to contemne and deſpiſe it, to have, or to worſhip idols, to maintaine and defend idolatrie, lightly to eſteeme the reverend name of *GOD*, to profane, abuſe, or contemne the ſacraments of Chriſt Jeſus, to diſobey or reſiſt any that *GOD* hath placed in authoritie, (while they paſſe not over the bounds of their office) to murther, or to conſent thereto, to bear hatred, or to ſuffer innocent bloud to bee ſhed, if wee may withſtand it. And finally, the tranſgreſſion of any other commandment in the firſt or ſecond table, We confeſſe and affirme to be ſin, whereby *GODS* anger and diſpleaſure is kindled againſt the proud unthankfull world: ſo that good works we affirme to be theſe only that are done in faith, and at *GODS* commandement, who in his law hath expreſſed what the things be that pleaſe him. And evill works we affirme not onely theſe that expreſſely are done againſt *GODS* commandement: but theſe alſo that in matters of Religion, and worſhiping of *GOD*, hath no other

Eph. 6. 1. 7
Ezech. 22 1. &c.
1 Cor. 6 19. 20.
1 Theſ. 4 4. 5. 6.
Iere. 22. 3 9. &c.
Eſay. 58 1. &c.
1 Theſ. 4 6.
Rom. 13. 2
Ezech. 22 13. &c.
1 Ioh. 3. 4
Rom. 14 28.
Heb. 11. 6
1 Sam. 15
1 Cor. 10 13.
1 Ioh. 3. 4

other assurance but the invention and opinion of man: which *GOD* from the beginning hath ever rejected, as by the Prophet *Esay*, and by our Master Christ Jesus we are taught in their words, *In vaine do they worship me, teaching for doctrines the precepts of men.*

Esay. 29. 13
Mat. 15. 9
Mark. 7. 7

16. *The perfection of the Law, and the imperfection of man.*

THE Law of *GOD* we confesse and acknowledge most just, most equall, most holy, and most perfite, commanding these things, which being wrought in perfection, were able to give life, and able to bring man to eternall felicitie. But our nature is so corrupt, so weake, and so imperfect, that we are never able to fulfill the workes of the Law in perfection. Yea, if we say we have no sin, even after we are regenerated, we deceive our selves, and the veritie of *GOD* is not in us. And therefore it behooveth us to apprehend Christ Jesus with his justice and satisfaction, who is the end and accomplishment of the Law, by whom we are set at this libertie, that the curse and malediction of God fall not upon us, albeit we fulfill not the same in all points. For God the Father beholding us in the body of his Son Christ Jesus, accepteth our imperfite obedience, as it were perfite; and covers our works, which are defiled with many spots, with the justice of his Son. We do not meane that we are so set at libertie, that we owe no obedience to the Law (for that before wee have plainly confessed) but this we affirme, that no man in earth (Christ Jesus only except) hath given, gives, or shall give in worke, that obedience to the Law, which the law requires. But when we have done all things,

Levit. 18. 5
Gal. 3. 12
1 Tim. 1 18.
Rom. 7. 12
Psal. 16. 7 8. 9. &c.
Deut. 5. 29
Rom. 10. 3
1 King. 8 46
2 Chron. 9 36
Eccl. 7. 22
Pro. 20. 9
1 Ioh. 1. 8
Rom. 10. 4
Gal. 3. 13
Deut. 27. 26.
Phil. 2. 15
Esay. 64. 6

things, we muſt fall down and unfeinedly confeſſe, that we are unprofitable ſervants. And therefore, whoſoever boaſt themſelves of the merites of their ovvn vvorks, or put their truſt in the vvokes of Supererogation, boaſt themſelves in that vvhich is nought, and put their truſt in damnable idolatrie. Luk.17.10

17. *Of the Kirk.*

AS we believe in one *GOD*, Father, Son, and holy Ghoſt: ſo do we moſt conſtantly believe, that from the beginning there hath been, and now is, and to the end of the world ſhall be, one Kirk, that is to ſay, one compânie and multitude of men choſen of *GOD*, vvho rightly vvorſhip and imbrace him, by true faith in Chriſt Jeſus, vvho is the only head of the ſame Kirk, vvhich alſo is the body and ſpouſe of Chriſt Jeſus, vvhich Kirk is Catholicke, that is, univerſall, becauſe it conteineth the Elect of all ages, of all realmes, nations, and tongues, be they of the Jevves, or be they of the Gentiles vvho have communion and ſocietie vvith *GOD* the Father, and vvith his Son Chriſt Jeſus, through the ſanctification of His holy Spirit; and therefore it is called the communion; not of profaine perſons, but of Saints, vvho as citizens of the heavenly *Jeruſalem*, have the fruition of the moſt ineſtimable benefites, to vvit, of one *GOD*, one Lord Jeſus, one Faith, and one Baptiſme; out of vvhich Kirk, there is neither life, nor eternall felicitie, And therefore vve utterly abhor the blaſphemie of them that affirm, that men vvhich live according to equitie and juſtice, ſhall be ſaved, vvhat religion that ever they have profeſſed. For as vvithout Chriſt Jeſus, there is neither life nor ſalvation, Mat.28.20 Epheſ.1.4 Col. 1. 18 Eph.5.23 24.25.29. Apoc.7.9 Eph.2.29 X

vation, ſo ſhall there none be participant thereof, but
Eph. 4. 5 ſuch as the Father hath given unto his Son Chriſt
Iohn 5. 24 Jeſus, and theſe that in time come unto him, avow
Iohn 17. 6 his doctrine, and believe into him, (vve comprehend
the children vvith the faithfull parents) this Kirk is
1 Tim. 2. 19 inviſible, knovvne only to *GOD*, who alone knoweth
Ioh. 13. 14 whom hee hath choſen, and comprehendeth as well
Eph. 1. 10 (as ſaid is) the Elect that bee departed, commonly
Col. 1. 10 called *The Church triumphant*, as thoſe that yet live, and
Heb. 12. 4 fight againſt ſin and ſathan, as ſhall live hereafter.

18. *The immortalitie of the ſouls.*

Apo. 14. 13 THE Elect departed are in peace, and reſt from their labours, not that they ſleep, and come to a certaine oblivion, as ſome phantaſticks do affirme, but that they are delivered from all fear and torment, and all temptation, to which we and all Gods Elect are ſubject in this life; and therefore doe beare the name of the church militant: As contrariwiſe, the reprobate and unfaithfull departed, have anguiſh, torment and paine, that cannot bee expreſſed. So that neither are the one nor the other in ſuch ſleep, that they feele not their torment, as the parable of Chriſt Jeſus in the ſixteene of Luke, his words to the thief, and theſe words of the ſouls crying under the altar, *O Lord, thou that art righteous and juſt, how long ſhalt thou not revenge our blond, upon thoſe that dwell on the earth*, doth teſtifie.

Eſay. 25. 8
Apoc. 7 16. 17.
Apo. 21. 4
Apoc. 16 10. 11.
Eſa. 66. 25
Mar. 9. 44 46. 48.
Luk. 23. 43
Luk. 16 24. 25.
Apo. 6. 9 10.

19. *Of the notes whereby the true kirk is diſcerned from the falſe, and who ſhall be judge of the doctrine.*

BEcauſe that Sathan from the beginning hath laboured to deck his peſtilent ſynagogue with the title of the church of God, and hath inflamed the hearts of cruell murtherers to perſecute, trouble,

and

and moleſt the true Kirk and members thereof, as *Cain* did *Abel*, *Iſmael Iſaac*, *Eſau Jacob*, and the whole Prieſthood of the Jewes Chriſt Jeſus himſelf, and his Apoſtles after him. It is one thing moſt requiſite, that the true Kirk be decerned from the filthie Synagouges, by cleare and perfite notes, leaſt we being deceaved, receive and imbrace to our own condemnation, the one for the other. The notes, ſignes, and aſſured tokens, whereby the immaculate Spouſe of Chriſt Jeſus is known from the horrible harlot, the Kirk malignant: We affirme are neither Antiquitie, Title uſurped, lineall deſcence, Place appointed, nor Multitude of men approving an errour: for *Cain* in age and title was preferred to *Abel* and *Seth*: *Jeruſalem* had prerogative above all places of the Earth, where alſo were the Prieſts lineally deſcended from *Aaron*, and greater number followed the Scribes Phariſies and Prieſts; then unfeinedly believed and approved Chriſt Jeſus and his doctrine: and yet as we ſuppoſe, no man of ſound judgement, will grant that any of the forenamed, were the church of God. The notes therefore of the true church of God, We believe, confeſſe, and avow to be, firſt, the true preaching of the word of God, wherein God hath reveiled himſelf unto us; as the writings of the Prophets and Apoſtles do declare. Secondly, the right adminiſtration of the Sacraments of Chriſt Jeſus, which muſt be annexed unto the word and promiſe of God, to ſeale and confirm the ſame in our hearts. Laſt, eccleſiaſticall diſcipline uprightly miniſtred, as Gods word preſcribeth, whereby vice is repreſſed, and vertue nuriſhed. Whereſoever then theſe former notes are ſeene, and of any time continue (be the number never ſo few, about two or three)

Genes. 4. 8
Gen. 21. 9
Gen. 27. 41
Mat. 23. 34
Iohn. 15. 18. 19.
Ioh. 11. 38
Ioh. 15. 20. 24.
Act. 4. 1 &c.
Act. 5. 17 &c.
Geneſ. 4. 1
Pſal. 48. 1. 2
Mat. 5. 35
Ioh. 14. 2
Eph. 2. 20
Act. 2. 42
Ioh. 10. 27
Ioh. 18. 37
1 Cor. 1. 13
1 Cor. 12. 20. 13.
Mnt. 16. 1. 1
Rom. 4. 1
Mat. 18. 15 16. 17.
1 Cor. 5. 5
Mat. 18. 20

three) there without all doubt is the true church of Christ: who according to his promise, is in the midst of them. Not that universall, of which wee have before spoken but particular, such as were in *Corinthus*, *Galatia*, *Ephesus*, and other places, wherein the Ministrie was planted by *Paul*, and were of himself named the churches of *GOD*: and such churches, We the inhabitants of the realme of *Scotland*, Professours of Christ Jesus, professe our selves to have in our cities, townes, and places reformed, for the doctrine taught in our churches, conteined in the written word of *GOD*, to wit, in the books of the Old and New Testaments; in those books we meane, which of the Ancient have beene reputed Canonicall. In the which we affirme, that all things necessarie to be believed for the salvation of mankinde, is sufficiently expressed. The interpretation whereof, wee confesse, neither appertaineth to private, nor publick person, neither yet to any kirk for any preheminence, or prerogative, personally or locally, which one hath above another, but appertaineth to the Spirit of *GOD*, by whom also the Scripture was written. When contraversie then happeneth, for the right understanding of any place or sentence in Scripture, or for the reformation of any abuse within the church of *GOD*, we ought not so much to looke what men before us have said or done, as unto that which the holy Ghost uniformerly speaketh, within the body of the Scriptures, and unto that which Jesus Christ himself did, and commanded to be done. For this is a thing universally granted, that the Spirit of God, which is the Spirit of unitie, is nothing contrarious unto himself. If then the interpretation, determination, or sentence of any Doctor, Church, or Councell,

1 Cor. 1. 2
2 Cor. 1. 2
Gal. 1. 2
Eph. 1. 2
Act. 16. 9 10. and 18. 1. &c.
Act. 20. 17 &c.
Joh. 20. 31
2 Tim. 3 16. 17.
2 Pet. 1. 20 21.
Joh. 5. 29
Ephes. 4. 4

Councell, repugne to the plaine word of God, written in any other place of the Scripture, it is a thing most certaine, that there is not the true understanding and meaning of the holy Ghost, although that councels, realmes, and nations have approved and received the same. For we dare not receive nor admit any interpretation, which repugneth to any principall point of our faith, or to any other plaine Text of Scripture, or yet unto the rule of Charitie.

20. *The authoritie of the Scriptures.*

AS wee believe and confesse the Scriptures of God sufficient to instruct, and make the man of God perfect; so do we affirme, and avow the authoritie of the same, to be of *GOD*, and neither to depend on men, nor angels. We affirme therefore, that such as alleadge, the Scripture to have no other authoritie, but that which it hath received from the church, to be blasphemous against *GOD*, and injurious to the true church, which alwayes heareth and obeyeth the voice of her owne Spouse and Pastor, but taketh not upon her to be Mastres over the same. 1 Tim. 3 16. 17. Ioh. 10. 27

21. *Of generall Councels, of their power, authoritie, and cause of their Convention.*

AS we do not rashly damne that which godly men assembled together in generall Councels lawfully gathered, have proponed unto us, so without just examination, dare we not receive whatsoever is obtruded unto men under the name of generall Councels: for plaine it is, as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So far then, as the coun- Gal. 2. 11. 13.

cell proveth the determination and commandement that it giveth, by the plaine word of *GOD*: so soone do we reverence and imbrace the same. But if men under the name of a councell, pretend to forge unto us, new Articles of our faith, or to make constitutions repugning to the word of *GOD*: then utterly we must refuse the same, as the doctrine of Devils, which draweth our soules from the voice of our only *GOD*, to follow the doctrines and constitutions of men. The cause then why that generall Councels conveened, was neither to make any perpetuall Law, which God before had not made, neither yet to forge new Articles of our beliefe, nor to give the word of *GOD* authoritie, much lesse to make that to be his word, or yet the true interpretation of the same, which was not before, by his holy will, expressed in his word: but the cause of Councels (we meane of such as merite the name of Councels) was partly for confutation of heresies, and for giving publick confession of their faith, to the posteritie following, which both they did by the authoritie of *GODS* written word, and not by any opininion or prerogative, that they could not erre, by reason of their generall assemblie: And this we judge to have beene the chiefe cause of generall councels. The other was for good policie and order, to be constitute and observed in the Kirk, which (as in the house of *GOD*) it becometh all things to be done decently and in order. Not that we thinke, that any policie, and an order in ceremonies, can be appointed for all ages, times and places: for as ceremonies, such as men have devised, are but temporall: so may and ought they to be changed, when they rather foster superstition, that they edifie the Church, using the same.

1 Tim. 4. 1 2. 3.

co. 2. 18. 19 20, 21, 22 23.

Act. 15. 1 &c.

1 Tim. 3 15.

Heb. 3. 2

1 Cor. 14 40.

22. Of

22. Of the Sacraments.

AS the Fathers under the Law, besides the veritie of the Sacrifices, had two chief sacraments, to wit, *Circumcision* and the *Passeover*; the despisers and contemners whereof, were not reputed of Gods people: so do wee acknowledge and confesse, that we now in time of the Euangell have two chief sacraments only, instituted by the Lord Jesus, and commanded to be used of all those, that will be reputed members of his body: To wit, *Baptisme, and the Supper*, or *Table of the Lord Jesus*; called, *the Communion of his body and bloud*. And these sacraments as well of old, as of the new Testament, now instituted of God, not only to make a visible difference betwixt his people, and these that were without his league; but also to exercise the faith of his children, and by participation of the same sacraments, to seal in their hearts the assurance of his promise, and of that most blessed conjunction, union, and societie, which the Elect have with their head *Christ Jesus*. And thus we utterly damne the vanitie of these, that affirme Sacraments to be nothing else but naked and bare signes. No, wee assuredly believe, that by Baptisme wee are ingrafted in Christ Jesus, to bee made partakers of his justice, whereby our sinnes are covered and remitted. And also, that in the Supper rightly used, Christ Jesus is so joined with us, that he becometh very nourishment and food to our Soules. Not that we imagine any Transubstantiation of Bread into Christs naturall Body, and of Wine into his naturall Bloud, as the Papists have perniciously taught, and damnably believed: But this Union and Conjunction, which Wee have with the Body and Bloud of CHRIST JESVS, in the right use of the Sacraments, wrought

Gen. 17. 10. Exod. 12. 3 &c.
Gen. 17. 4 Nom. 9. 13 Mat. 28. 19 Mar. 16. 17 Mat. 26. 26 Mat. 14. 22 Luk. 22. 19
1 Cor. 11. 44.
1 Cor. 10. 16.
Rom. 6. 3. 4. 5. Gal. 3. 27.

wrought by operation of the holy Ghoſt, who by true faith carryeth us above all things that are viſible, carnall and earthly, and maketh us to feed upon the body and bloud of Chriſt Jeſus, which was once broken and ſhed for us, which now is in heaven, and appeareth in the preſence of his Father for us; and yet notwithſtanding the farre diſtance of place, which is betweene his body now glorified in the Heaven, and us now mortall in this earth; yet wee muſt aſſuredly believe, that the bread which we break, is the communion of Chriſts body, and the cup which we bleſſe, is the communion of his bloud. So that we confeſſe, and undoubtedly believe, that the Faithfull in the right uſe of the Lords table, do ſo eat the body, and drink the bloud of the Lord Jeſus, that hee remaineth in them, and they in him: Yea, they are ſo made fleſh of his fleſh, and bone of his bones, that as the eternall God-head hath given to the fleſh of Chriſt Jeſus (which of the own condition and nature was mortall and corruptible) life and immortalitie, ſo doeth Chriſt Jeſus his fleſh & blood eaten and drunken by us, give unto us the ſame prerogatives. Which albeit we confeſſe, are neither given unto us at that time only, neither yet by the proper power, and vertue of the Sacrament only: yet we affirme, that the Faithfull in the right uſe of the Lords table, have ſuch conjunction with *Chriſt Jeſus*, as the naturall man can not apprehend: yea, and further we affirme, that albeit the Faithfull oppreſſed by negligence, and manly infirmitie, doe not profite ſo much, as they would, in the very inſtant action of the Supper, yet ſhall it after bring fruite foorth, as lively ſeed ſowne in good ground. For the holy Spirit, which can never be divided from the

Mat. 16. 19
Luk. 24. 51
Act. 1. 11
Act. 3. 21
1 Cor. 10

Eph. 5. 30
Mat. 27. 50
Mar. 15. 37
Luk. 23. 46.
Ioh. 19. 30
Ioh. 6. 51
53. 54. 55
56. 57. 58

the right institution of the Lord Jesus, will not frustrate the Faithfull of the fruit of that mysticall action, but all these, we say, come of true Faith, which apprehendeth *Christ Jesus*; who only maketh this Sacraments effectuall unto us. And therefore, whosoever slandereth us, as that we affirme and believe sacraments to be naked and bare signes, do injurie unto us, and speak against the manifest Truth. But this liberally and frankly we confesse, that we make a distinction betweene *Christ Jesus* in his eternall substance, and betweene the elements in the Sacramentall signes. So that we will neither worship the signes, in place of that which is signified by them, neither yet do we despise and interpret them, as unprofitable and vaine, but do use them with all reverence, examining our selves diligently before that we so do. Because wee are assured by the mouth of the Apostle, that such as *eat of that bread, and drink of that cup unworthily, are guiltie of the bodie and blood of Christ Jesus.* 1 Cor. 11. 28. 29.

23. *Of the right administration of the Sacraments.*

THat Sacraments be rightlie ministrate, we judge two things requisite: The one, that they be ministrate by lawfull Ministers, whom we affirme to be only they, that are appointed to the preaching of the word, into whose mouths God hath put some Sermon of exhortation, they being men lawfully chosen thereto by some Church. The other, that they be ministrate in such elements, and in such sort, as *GOD* hath appointed, else we affirm that they cease to be the right Sacraments of Christ Jesus. And therefore it is, that we flie the doctrine of the Papisticall

sticall Church, in participiation of their Sacraments: first, becauſe their Miniſters are no Miniſters of Chriſt Jeſus, yea, (which is more horrible) they ſuffer women, whom the holy Ghoſt will not ſuffer to teach in the Congregation, to Baptize: and ſecondly, becauſe they have ſo adulterated both the one Sacrament and the other, with their own inventions, that no parts of Chriſts action abides in the originall puritie. For Oile, Salt, Spittill, and ſuch-like in Baptiſme, are but mens inventions. Adoration, veneration, bearing throughout ſtreets and townes, and keeping of bread in boxes or buiſtes, are profanation of Chriſts Sacraments, and no uſe of the ſame. For Chriſt Jeſus ſaid, Take, eate, &c. doe yee this in remembrance of me: By which words and charge, hee ſanctified bread and wine, to the Sacrament of his holy body and bloud, to the end, that the one ſhould be eaten, and that all ſhould drink of the other; and not that they ſhould be keeped to be worſhipped, and honoured as God, as the Papiſtes have done heere before. Who alſo have committed ſacriledge, ſtealing from the people the one part of the Sacrament, to wit, the bleſſed Cup. Moreover, that the Sacraments bee rightly uſed, it is required, that the end and cauſe why the Sacraments were inſtitute, bee underſtood and obſerved, as well of the Miniſter, as by the receivers. For if the opinion be changed in the receiver, the right uſe ceaſeth, which is moſt evident by the rejection of the ſacrifices. As alſo, if the teacher plainly teach falſe doctrine, which were odious and abominable before God, (albeit they were his owne ordinance) becauſe that wicked men uſe them to another end then GOD hath ordeined. The ſame affirme wee of

Mat. 26. 26 &c. Mar. 14. 22 &c. Luk. 22. 19 &c. 1 Cor. 11 - 24.

the

the Sacrament in the papisticall church, wherein I affirme the whole action of the Lord Jesus to be adulterated, as well in the externall forme, as in the end and opinion. What *Christ Jesus* did, and commanded to bee done, is evident by the Euangelists, and by Sanct *Paul*: What the Priest doeth at his altar, wee need not to rehearse. The end and cause of Christs institution, and why the same should bee used, is expressed in these words, *Doe yee this in remembrance of mee: so oft as yee shall eat of this bread, and drinke of this cup, yee shall show foorth*, that is, extoll, preach, magnifie, and praise *the Lords death, till hee come againe*. But to what end, and in what opinion the Priests say their Messe, let the words of the same, their owne doctors and writtings witnesse. To wit, that they, as mediators betweene Christ and his Church, do offer unto *GOD* the Father a sacrifice propitiatorie, for the sins of the quick and the dead: Which doctrine, as blasphemous to Christ Jesus, and making derogation to the sufficiencie of his only Sacrifice, once offered for purgation of all these that shall be sanctified, we utterly abhor, detest, and renounce.

1 Cor. 11 25. 26.

Heb. 9. 27 28.

24. *To whom Sacraments apperteine.*

WEE confesse and acknowledge, that Baptisme apperaineth as well to the infants of the Faithfull, as unto them that bee of age and discretion: and so wee damne the errour of the Anabaptists, who deny baptisme to apperteine to children, before they have faith and understanding. But the supper of the Lord, we confesse to apperteine to such only as be of the household of faith, that can try and examine themselves, as well in their faith, as in their duetie towards their neighbors. Such as eat & drink at the holy

Col. 2. 11 12.
Rom. 4. 11
Gen. 17. 10
Mat. 28. 19

1 Cor. 28 29. able without faith, or being at diſſenſion or diviſion with their brethren, do eat unworthily: and therefore it is that in our kirk, our Miniſters take publict and particulare examination of the knowledge and converſation of ſuch as are to be admitted to the table of the *Lord Jeſus*.

25. *Of the civile Magiſtrate.*

Rom. 13. 1 Titus. 3. 1 1 Pet. 2. 13 WEE confeſſe and acknowledge empires, kingdomes, dominions, and cities, to be diſtincted and ordeined by *GOD*: the powers and authoritie in the ſame, be it of Emperours in their empires, of Kings in their realmes, Dukes and Princes in their dominions, and of other Magiſtrats in the cities, to bee Gods holy ordinance, ordained for manifeſtation of his owne glory, and for the ſingulare profite and commoditie of mankinde: ſo that whoſoever goeth about to Rom. 2. 13 take away, or to confound the whole ſtate of civile policies, now long eſtabliſhed, wee affirme the ſame men, not only to be enemies to mankinde, but alſo wickedly to fight againſt Gods expreſſed will. We further confeſſe and acknowledge, that ſuch perſons as are placed in authoritie, are to be loved, honoured, feared, and holden in moſt reverend eſtimation, becauſe that Rom. 13. 7 1 Pet. 2. 7 they are the Lieutenants of God, in whoſe ſeſſions God Pſal. 82. 1 himſelf doeth ſit, and judges: yea, even the Judges and Princes themſelves, to whom by *GOD* is given the ſword, to the praiſe and defence of good men, and to revenge and puniſh all open malefactors. Moreover, to Kings, Princes, Rulers, and Magiſtrats, we affirme, that chiefly and moſt principally the conſervation and purgation of the religion apperteine; ſo that not only they are appointed for civile policie, but alſo for maintainance of the true religion, and for ſuppreſſing of idolatrie and ſuperſtition whatſoever: as in *David*, *Joſaphat*, *Ezechias*,

1 Chro. 22 23, 24, 25, 26. chap. 2 Chron. 17. 7. C...

Ezechias, *Iosias*, and others highly commended for their zeal in that case, may be espyed. And therefore we confesse and avow, that such as resist the supreme power, doing that thing which appertaineth to his charge, do resist Gods ordinance; And therefore can not be guiltlesse. And further we affirme, that whosoever deny unto them aide, their counsell and comfort, whiles the Princes and Rulers vigilantly travell in execution of their office, that the same men deny their helpe, support, and counsell to *GOD*, who by the presence of his Lieutenant doeth crave it of them.

30. and 31. chapters. 2 Chro. 34 & 35. chap.

X

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26. *The gifts freely given to the Church.*

ALbeit that the word of *GOD* truely preached, and the Sacraments rightly ministrated, and discipline executed, according to the word of *GOD*, by the certaine and infallible signes of the true church: wee meane not that every particular person joyned with such company, be an elect member of Jesus Christ. For we acknowledge and confesse, that dornell, cockell, and chaffe may be sowne, grow, and in great abundance ly in the midst of the wheat, that is, the reprobate may be joined in the societie of the Elect, and may externally use with them the benefites of the Word and Sacraments. But such being but temporall professors in mouth, but not in heart, do fall back and continue not to the end; And therefore have they no fruit of Christs death, resurrection, nor ascension. But such as with heart unfeinedly believe, and with mouth boldly confesse the Lord Jesus, as before wee have said, shall most assuredly receive these gifts. First in this life remission of sins, and that by only faith in Christs bloud; in so much, that albeit sin remaine, and continually abide in these our mortall bodies, yet it is

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Mat. 13. 24. 25, 26, &c.

Mat. 18. 20. 21. Rom. 10. 9. 13.

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not imputed unto us, but remitted, and covered with Christs justice. Secondly, in the generall judgement there shall be given to every man and woman resurrection of the flesh: For the sea shall give her dead, the earth those that therein be inclosed: yea, the Eternall our GOD shall stretch out His hand on the dust, and the dead shall arise incorruptible, and that in the substance of the self same flesh that every man now beareth, to receive according to their works glory or punishment. For such as now delight in vanitie, cruelty, filthinesse, superstition, or idolatrie, shall be adjudged to the fire unquenchable, wherein they shall be tormented for ever, as well in their owne bodies, as in their souls, which now they give to serve the divell in all abomination. But such as continue in well doing to the end, boldly professing the Lord Jesus; we constantly believe, that they shall receive glory, honour, and immortalitie, to reigne for ever in life everlasting, with Christ Jesus, to whose glorified body all his Elect shall be made like, when hee shall appear againe in judgement, and shall render up the kingdome to GOD his Father, who then shall be, and ever shall remaine in all things God blessed for ever: To whom, with the Son, and with the holy Ghost, bee all honour and glory, for now and ever. So be it.

Rom. 7. & 2. cor. 5. 11 Ioh. 5. 28 29. Apo. 20. 23. Iob. 19. 25 26, 28. Mat. 25. 31 apo. 14. 10.

Rom. 26 7, 8, 9, 10. Phil. 3. 21 1 Cor. 15 24. 28.

Arise, O Lord, and let thine enemies be confounded, let them flee from thy presence that hate thy godly Name. Give thy servants strength to speak thy word in boldnesse, and let all nations cleave to thy true knowledge, Amen.

Num. 9. 35 Psal. 68. 1 Act. 4. 29

These Acts and Articles were read in the Second Parliament, and ratified by the three Estates, at Edinburgh, the 17. day of August, the yeare of GOD, 1560.

FINIS.

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